

HORIZON

**The magazine
of useful and
intelligent living**

AUGUST

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Articles by MANLY PALMER HALL Philosopher

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- *A great world civilization is coming to an end; to meet tension and stress psychology recognizes escape and defense mechanisms*

Psychic Self-Defense In Wartime

A VALUABLE body of information is now available on the effect of war on the psychological structure of the human mind. The attitudes of most psychologists are materialistic however; they incline to consider solely the physical reaction of stress on the nervous system, the emotions, and their effect on the mind. As far as their researches go they are substantially correct; but there is much more to the matter, and this is the time to recognize the reality of certain attenuated, subtle forces working in our daily experience. The occult and the metaphysical are being taken into consideration by many of the governments of the world today in the preparation of their programs of military operations and postwar reconstruction.

The consequences of wartime stress divide into two types of reaction. The first is the purely physical—the obvious

and direct result of war upon the mental and emotional life of people. These, then, are results from our conscious reaction to the news that we hear, the reactions from constant modifications of our environment brought about by war. We are all strongly affected by environmental conditions, and in this war we must pass through a great environment; it is one in which we must function, establish, as far as we can, a continuance of the normal routine of our living. This is a serious test. It is a point of general implication that we must adjust to the conditions which war brings to our world. This adjustment has profound psychological significance.

The first general reaction most people had to the war was a kind of fascination about war news. Millions of people sat at their radios day and night listening for the latest bulletins, taking on a strong

emotional flavor from every news bulletin they heard. Let us consider the effect from a psychological standpoint. The great majority of human beings are not well poised, either mentally or emotionally. Very few of us are capable of reacting normally, intelligently, and philosophically under direct stress. Especially is this true in the early periods of stress. After we have gone through a certain amount of tension we begin to adjust to it; the more the English were bombed the less important bombing seemed to be.

In the majority Americans have been through a very jittery period of nerves. The immense change taking place in world history and world geography has been abstractly sensed and realized, but not intellectually comprehended. Subconsciously we have known that a great world civilization is coming to an end, have sensed instinctively an incredible adjustment lying ahead. We have realized too, but not completely realized, that we were living in extraordinary times, and that a whole pattern we had come to believe was an absolute world order, had begun disintegrating about us. And if we too tried perhaps to project ourselves into the future, the future was filled with innovation and change. If we tried to interpret this change in terms of the familiar, all that came

out of our reflections was a kind of chaos; the footings of our physical life were being destroyed by war, as the footings of our economic life were destroyed by the depression. The inevitable result was a sort of psychological exhaustion, from which a great many are still suffering. This exhaustion reacts upon the nervous system producing extra-sensitivity, and a general super-sensitive state of being, reactions considerably intensified by entrance of the United States into the world struggle.

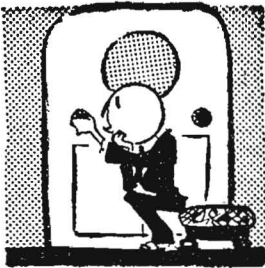
The unbelievable condition of being at

war called for a separate adjustment. We heard over the radio we had declared war on Japan, Germany, and Italy, but we did not really believe it—it was merely an intellectually accepted fact, with very little realization of war's true implications. We are intelligent enough to know we are at war. We are not profound enough to understand just exactly what that means.

There is a subjective part of ourselves that will accept the seriousness of the situation which our superficial consciousness does not understand. Something a little deeper within ourselves — some-

thing that cannot be put into words or thought—in the intensity of its reaction does feel or sense the magnitude of the situation with which it is confronted. If we keep quiet for a moment, relax, let down, something within us instinctively reacts, and we sense in some deep, inner way the important things that are happening. But, then we reassert our objective mind, begin to discuss and opionate on this or that, and these sensitive reflections retire, not to be again recognized for a considerable time, not until we get into another retrospective mood. The something within is not our conscious mind; it is a very old, very subjective something that has experienced all these tragedies before, something we have brought with us out of the struggle for existence through which we have passed since the beginning of time. As far back as the history goes life has been a struggle, a battle for survival. This war through which we are now passing is one phase in an ageless conflict. When war strikes it

reawakens primitive realization. Very old impulses crowd upon us that we are not aware of while we are happy, prosperous, comfortable, and secure. In ten thousand years of history there has hardly been a day that has been without a war; the struggle for survival is in the blood, is



in the marrow and tissue of every living thing; and this is the old primitive recognition that reasserts itself; we know that once again we are struggling to live. It is the same battle fought by the plant, the bird, the insect, the reptile, the animal, and man—and we must either win this strange, eternal war or else vanish away as a creation.

We like to think we have outgrown jungle law; but we cannot outgrow the jungle while the jungle is within us.

A man said to me the other day, "All my life I have tried to like people, and now I am confronted with this war and with a definite sense that there is dawning within me a hatred for our enemies. I do not understand it; it is something over which I have no control." The answer to that one is easy. To like people is something men are growing up to through millions of years of contact; to hate people and fear people is something men are growing out of through millions of years of strife. Struggle and conflict within ourselves makes up a psychological pattern which goes into distortion under stress of mortal combat; it is this which the psychologist takes into consideration when he realizes that the whole world is gradually becoming nervously sick with a nervous ailment that is like a plague passing from country to country, affecting profoundly the psychochemical balance of all individuals.

To meet this tension and stress, psychology recognizes two mechanisms, defense mechanism and escape mechanism. Defense mechanisms are based upon the principle of gathering strength and building various types of walls around the self to protect it. The defense mechanism is a psychological shell. As the snail exudes its shell from its own body, so man exudes from his own psychological structure defense mechanisms that become shells to protect him against the shock of stress. Escape mechanism is a kind of window or door



looking toward some future condition in which the present evils will be corrected. It is a mechanism of expectation of an unseen (or not present) good which will arise out of the present strife or will reward present effort. The religious concept of heaven is, to the psychologist, the ultimate in an escape mechanism.

Other types of escape mechanism include the belief that we can run away from a problem, that the green pastures are at a distance. Then there is the escape mechanism that causes us to move as one bloc of people in our automobiles on Sunday and drive away from home. We would be much happier, more contented and peaceful if we would sit down on our own porch for the afternoon, but in the impulse to escape we believe the greatest joy is to depart from things as they are.

It was Euclid—not the famous mathematician of that name, but another Euclid—who committed suicide over the problem of motion. He had said: "A thing to move must pass from where it is to where it is not; and as all things must eternally be where they are, it is obvious motion is impossible"—and became a suicide because he could not solve the problem. That in its way more or less illustrates escape mechanism, the theory of an individual departing from what he is to something he is not; but as every individual must always be what he is, he does not get very far. Wherever he goes, when he takes that Sunday ride, he must take himself with him, and although he does not realize it, he is the one thing he is trying to leave behind.

Escape mechanism can be broadly summed up as the individual trying to escape from time and place into futurity as a compensation for the now. We nearly all indulge in it to some degree, and war brings it out in devices in many lines of human activity—especially emphasized is the desire to escape the im-

plication of tragedy, or to complement the present crisis with some promise of the future, in the defense of compensating for present evils by expectation of future good.

In the mechanism of defense and escape are the two ways nature has of combating the tension of war, and both of these mechanisms are very useful and necessary to those who are working to preserve the values of their lives. Like everything else in nature, it is not the use but the abuse of these mechanisms that results in unbalance and destruction of values. It is obvious we cannot run away successfully from the emergencies of living. We have no place to run except to some other part of life. We shall find problems of responsibility wherever we go. Our escape mechanism is no use if it is merely an impulse to run away, an impulse we have brought forward from our primitive existence, a remembrance of animal-like life. The animal protects itself by escaping. It cannot face the greater implication, the greater and more ferocious animal in the jungle, and thus it runs and hides, heart beating as though to destroy the little creature anyhow from fright and fear. This very primitive desire to run and hide is still in us, but in a more elaborate form, eternally urging us to escape from the reality of factual experience into the unreality of imagination. But we can no more escape everything than we can build a wall that will shut out all stress and strain. If our defense mechanism becomes too highly developed, then a wall to keep out tragedy keeps out experience also, and we gain nothing. If we run away too often then we again destroy the experience factor in living, and we are basically intended to experience. That we must use certain protective devices is obvious, because we have not yet matured sufficiently mentally and emotionally to interpret all our experiences constructively. There is then a constant problem of adjustment as to



how much we can assimilate, how much we can face by means of a defense mechanism.

In the wartime emotional stress through which we are passing we realize if we become too sympathetic we become helpless. If we become too concerned we lose the ability to contribute to any constructive cause. If our attitude is recognition of defeat we become depressed and we do nothing. If on the other hand, we take the attitude we are unquestionably going to win the war, whether we do anything about it or not, then we resist experience by denying the experience-force of what happens; and we are wrong again. With the peculiar capacity to be wrong again, nearly everything we do entirely without discipline, nearly every action we so perform, contributes to the confusion of the moment.

There is nothing of greater importance to a government at this time than the psychological conditioning of its people. Experts are of the opinion we will never win the war without propaganda, because the psychological reaction of the people must be conditioned. Today there is very little propaganda and certainly not a coordinated reaction. The existing reaction is one mostly of confusion, and a vast amount of opinion. There is not a sufficient sense of the seriousness of the situation.

Now, indifference is one of the extreme forms of defense mechanism, as panic is one of the extreme forms of escape mechanism. The individual who is completely indifferent to what is occurring resists all self-improvement by refusing to respond to any external stimulus. The person who on the other hand is in a complete panic also refuses all the intellectual consciousness of experience by trying to run away, mentally, emotionally, and physically, from the implications of experience. Escape mechanism of this kind is very childish, practically infantile. The defense mechanism

of indifference is but little more mature. Somewhere between these two extremes is the coordinated point.

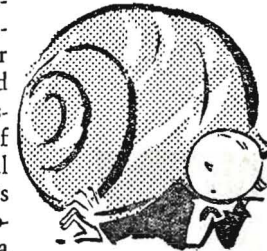
What must be developed is a recognition of the seriousness and of the momentous implications of everything that is occurring, and not deny experience, but attempt to impersonalize it. We should accept that which occurs to us as lessons, as something through which we may learn, or gain, or grow. It should challenge us to the stimulus of every part of our philosophic natures, so that we may exercise our most profound judgment and deepen our understanding and perfect our knowledge of life. The crises in which we find ourselves should not suggest escape or defense, but release—the expression through ourselves of the Eternal Wisdom with which we are gradually being equipped by the process of living to meet the exigencies of life.

Out of escape and defense complexes will arise serious impairments to health. The individual who is indifferent, or who is trying to control himself through will power, or in whose nature there is a conflict between the attitude of indifference and an inward turmoil, is merely injuring his own nervous organism and depleting his physical structure. In the same way escape mechanism is accompanied by extreme nervous stress, and out of these complexes results the devitalization of tissues, which is the basic cause of epidemics and the health problems which nearly always accompany war. It is not necessarily that a war releases diseases upon mankind, but that the reflexes of war upon the life of the individual reduce his resistance to infection, reduce his strength to throw it off, and also depress the functioning of organs. After all, we conquer various bacteriological ailments largely by a process of constitutional build up. Health for the race is not accomplished by the stamping out of disease, but by building up of individuals. The only actual prevention of disease that is really significant is the protective mechanism of a

healthy organism. As long as the body is maintained on a high degree of normalcy, its resistance to all forms of ailment is tremendous; but the moment the body itself begins to show stress, then it is subject to all the ills flesh is heir to. Bad health accompanies critical condition and times as the inevitable correlative of bad thinking.

So much for a general summary of the physical implication of the psychology of war. Now for the metaphysical implications. These, the psychologist does not, for the most part, acknowledge, but to many of us able to prove and demonstrate metaphysically to our own satisfaction—as Cicero so wisely observed—“Not only is this belief our own, but that of the wise who have preceded us on the stage of human history.”

Occult forces are loosed by the phenomenon of war. The basis of this belief is, that as man's emotional nature is an attenuated body, subtle, but very real, this emotional nature is the ground wherein the root of feeling and desire has its seat; we believe also that the planet itself has its own emotional organism, and by this the emotional natures of all individual creatures are sustained. For, just as surely as the life in the physical sun maintains the vitality of visible nature, so the emotional world about us nourishes and sustains the emotional nature within us. Therefore, we are all together bound to the emotional body of the earth; it is the common parent of our desires, the common source of our ambitions, aspirations, and impulses. Through the parent earth grows up all the wide harvest of impulses and sensory reflexes which make up the diversity of emotional expression. We form our own emotional nature from the substance of this emotional world, even as we build our own physical bodies from the substance of our physical world. The interplay is constant between the emotional field of man and the emotional field of the earth and nature. That which in a small way corrupts the emo-





tions of the individual, when infinitely magnified profoundly affects the emotional structure of the earth itself.

Today probably two-thirds of the peoples of the earth are in a condition of emotional strain. It has long been held that the thoughts of even a few people, if they have been united and coordinated, have great penetrating power; and if a number of people together are thinking of a similar thing, that the compounded thoughts may have profound effect. This is typically maintained as a truth and fact in many religious organizations. How much more, then, will the coordinated chaos of extreme tension of nearly two billion human beings affect the subtle substance of our emotional life!

It is impossible for any human to live in the world today, affected by its physical environment, without also being affected by its metaphysical environment. If physical warfare on another continent affects our lives, we are certain to be equally affected by war's psychological stress and psychological tension, for as merely a vibratory condition it has no limitation. It is as though out of humanity itself was formed one great storage battery, and by men's thoughts and fears millions and hundreds of millions of persons are connected in a magnetic chain. The amount of electricity of an emotional nature that can be transmitted by this coordination is incredible. Its effect is very real, very important.

Under normal conditions, or what we term normal conditions—after all, war is just as normal as anything else, or we would not have it; and if we examine life we realize that peace is exceedingly abnormal to the actual development of mankind—but, in what we call normal times, under a comparative lack of tension, each human being is thinking primarily about himself, and

this does not generate any major electrical force. France, before its fall, was an example. The forty million Frenchmen were all thinking about themselves, and with no actual unification, very little psychological stress was caused; the thoughts of each individual received but little, if any, support from the thoughts of any other person. But, in disaster, without realizing it, Frenchmen and all men begin to think alike. Facing a common enemy, nations at war began to build up a structure of dislike against that enemy, and although we may be divided on personal antipathies, to this one point we all bring a common accord, and it becomes a powerful emotional thought form.

The conditions of war throw us also into various complexes in the form of resentments. Millions of Americans today resent the rationing of tires, blaming it on the Administration; millions of others are worried and excited because they can have but one spoonful of sugar. Others, whole groups of people, engaged in various occupations, realize these businesses are not going to receive essential materials until after the war, giving cause for a great sorrow in common—they will be out of business for the duration. Thus are caused great blocs of thought and emotion, with much stress being set up in today's vibratory planes of life.

Material science will acknowledge that thought is a rate of vibration, with the rate intensified when many think the same thought. This intensification charges the psychical atmosphere of the planet, within which may be a number of conflicting and in many cases very powerful vibratory patterns. The vibratory pattern of the German state has by psychological means and by a very clever use of metaphysical methods united some ninety million human beings in one psychological structure with one common pattern, one great vibratory ideological purpose. That purpose as vibration, that people as vibration, is in conflict with another pattern, the theory of democracy with which we are working. Battlefield conflict is fought by armed forces, but

in the subtle planes of nature the ideologies are forces too, which battle on the planes of vibration.

If a great number of radio stations suddenly jumped off their proper wavebands and also intensified their power thousands of times until all were blasting together in one air-channel there would be a completely chaotic condition on the air. Today's new kind of chaos in Space is a not dissimilar vibratory tension arising from the emotional frustrations and introversions brought about in large social patterns by war. The pain of Greece is a vibratory pattern in the struggle of small nations to survive. Invisible and intangible, but beating against the sensitive nervous structure of human beings constantly is the pattern of the silent patience of those who must endure constant privations, the tragedy of those who have lost all—and the actual physical pain of the injured, the difficult adjustment of the dead with a world order they do not understand. Just as the air is radio-filled with the reports of war and even the sounds of battle transmitted by electrical currents, the subtle atmosphere, the astral light, the emotional field of the world, is itself a battleground for the tremendous war of vibration that is being released now through the patriotism, the suffering, the false pride, the tyranny, the despotism, the heroism, the cowardice, the suffering and pain of the living and dead, multiplied in a strange, chaotic pattern. Such vibratory forces affect man principally through the endocrine chain, the particular point of reaction being the auric field, the little pineal gland in the brain. There can be no doubt that we are responsive to these vibratory rates. If we are given to some sensitivity, if we are sensitive psychically, or have extra-sensory perceptions, or have any extensions of awareness whatsoever toward subtle things, we feel this growing surge of tension of our times. It is as though a great storm were sweeping through Space. Silent, if we are sensitive we can hear, feel and know, as psychic experience, this whirlwind that we are reaping.

It is natural that such tension, although we may not be entirely aware of it, should have a tendency to make the internal function of our living more difficult, and it does. The average person is just a little more nervous and jittery than under normal conditions. He finds it a little more difficult to maintain certain internal poise, finds it easier to become irritated, and he also feels something that is a kind of depletion within himself, a kind of sadness, a participation in a common sorrow, something that makes him less desirous of merely enjoying himself, and also gives him a desire for participation and kinship with others in the experience of life. We are a little more serious, a little more thoughtful, a little more saddened, a little less superficial. We resent this impulse, however, this sense of seriousness, we fight against it, and then further conflict arises.

A great many people ask just exactly what this war means to a person on some other continent who may never be closer to it than he is now, and whose participation will be financial and vicarious, who will never to any serious degree actually know personal danger; and yet is alive now and is part of a world that is passing through this experience. And there are ten other questions of worldwide concern with the crisis. What is its meaning? What is its lesson? What is its danger? Is there any tragic possibility? Is this war going to corrode and corrupt our internal fabric to the degree that we shall have scar tissue for a great time to come? Are we learning anything from it, even if our minds cannot absorb the implications? Is there something in us that can know the real import of what is happening? Are we learning in spite of ourselves? And more particularly still, is there any serious danger to our internal life, apart from the physical hazards of living? Do



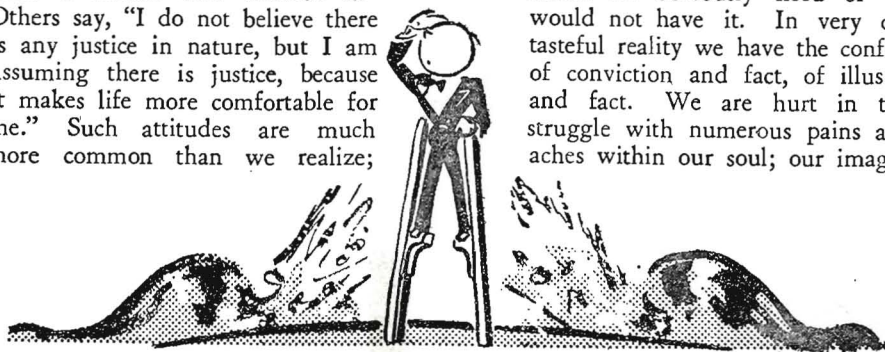
these emotional waves of vibration in the inner world have a special meaning for us? I think we can assume, basically, this: Regardless of vibration, the individual is a complete little cosmic system of his own. He is capable of insulating his own consciousness by a process of electro-magnetic emanations within himself. We are all living within a kind of sphere, a sphere of vibration, and this vibratory sphere is keyed to the quality of our own consciousness. If our thinking and feeling is straight and normal, and if our understanding is reasonably honest, and even reasonably adequate, there is practically nothing that can happen to us from without ourselves that can have any very important bearing upon our own life—that is, a destructive type of bearing. We must open the gates of ourselves to let in whatever outside forces there are to affect us. Now, if we open the negative floodgates of ourselves, so that we become passive or negative to our world, then there flows in upon us the whole of the world catastrophe.

Such opening of the floodgates to complete negation is the result of extreme attitudes. Those who have held delusions and illusions think their own values have been destroyed. Some may say, "I cannot live without my illusions". The truth is, we cannot live with them. It is our illusions and delusions that are destroying us. People think they have to believe something that is not so in order to make living desirable. It is often said "I do not actually believe in immortality, but I am accepting it because I cannot live without it." Others say, "I do not believe there is any justice in nature, but I am assuming there is justice, because it makes life more comfortable for me." Such attitudes are much more common than we realize;

most of us have illusions we more or less recognize as fallacies. But because they make existence more comfortable, more satisfactory, more endurable, more pleasant, we prefer to assume we believe what we do not believe.

We, so to speak, have the illusions of our illusions. When these suddenly come up against facts and are found wanting, instead of allowing our illusions to die out or disappear into limbo—they never had any existence anyway—we perform some kind of mystic incantation and permit ourselves to die, in order that our illusions may go on living. We do not seem to realize that if we die our illusions die with us. But, too, if our illusions die we may still live. And that in consequence we are more important, philosophically, than our illusions. The obvious example of this is the case of the isolationists. Not long ago they were people with very sincere illusions. They believed definitely, but they did not realize the significance of their beliefs in the terms of the lives of others. They did not exercise the care that we must when we reach the point where our beliefs are essential to the survival of others.

In this war illusions are being violated by the prosaic fact, by the evident, destructive fact, of things as they are. Particularly with the metaphysical mind this calls for a difficult adjustment. There are still people wandering around saying, "There is no war", but they are getting fewer every day. We are now faced with the realization there is this physical thing we do not want; but which we obviously need or we would not have it. In very distasteful reality we have the conflict of conviction and fact, of illusion and fact. We are hurt in this struggle with numerous pains and aches within our soul; our imagin-



ation, which is the most subtle part of our desire, is being tintured and colored by these subtle vibrations around us; it is very necessary that we have some adequate program to protect ourselves against the outside forces and inside corruptions of our time.

A simple and direct philosophic discipline is to realize, as never before, that we require the capacity and ability to sit down quietly and gather ourselves in order in the midst of these chaotic times. We need internal organization without tension; we must have it. This is not the time to fight for dead dreams or unborn illusions; we are not to deny the facts as they are; nor are we to resign ourselves helplessly to the inevitable; it is not patience we need, nor resignation, not duty, but true, well established poise.

To accept as inevitable these misfortunes is the old ecclesiastic notion—that they are sent by God to try our spirit. God is not trying our spirit; if anything, we are trying His. It is not a virtuous attitude to be resigned to the sorrows of our day—"The Lord giveth and the Lord taketh away." Nor will it do any good to run to hide ourselves with candles and prayers. The one thing that will help you to protect yourself is to realize definitely that security for the individual is in the coordination of himself. Do not scatter your energies, do not permit yourself the luxury of "taking on conditions," as the New Thoughtists call it. Do not worry about malicious animal magnetism. Do not get too much excited over black brotherhoods and dark forces. And furthermore, do not leave it entirely to some mysterious hierarchy of invisibles to protect you and others. Each individual is a hierarchy of one over himself. He is the High Priest of his own house, and it is his duty to put his house in order.

The belief of an individual arises from his own realization of values, from his recognition of the working of the Law. Poise is not achieved either by listening to the radio or not listening to the radio; not by denying headlines or affirming them; not by being so busy doing something he does not have time to think.

He achieves poise by coordinating the values of his own thinking and living; then settling down to the simple and sublime task of understanding his way through this muddle. If he starts to work on that basis and begins by a careful estimation of his own needs, his own problems, his own participation in the social problem of his time, his responsibility to himself, his friends, his family, his nation, his world, and settles down to the organization of his own impulses and reflexes into a pattern that is workable, and to this adds that philosophical appetite which regards all experience as nutritious, and thus begins the problem of applying to everything he hears and learns and discovers the measuring instrument of usability, he will gradually discover that out of this world chaos he can emerge as a well integrated cosmos.

Let us get out of our minds forever that either the war or the consequences of war can destroy us. Even in a moment such as we are in today, no one can be destroyed except by himself. There is no such thing as the war being a common excuse for a common failure. There is no such thing as an individual who would have been a great soul if it had not been for the war. If he were ever a great soul he still is; and if he were ever going to be one, he will be.

There is no such a thing as the great program of idealism being destroyed by time. The thing that is destroyed is an arbitrary, illusionary pattern of something we believe must be or should be. It is not that man destroys Truth; he can only destroy the error that somebody else thinks is Truth.

There is no such thing as the inevitable necessity of being inundated in the torrents of this war. There are people who will break and go to pieces, not because the war destroys them, but because they have not used to the utmost their internal capacity to meet challenge. They have not accepted the conditions of the moment as a method of testing their capacity of consciousness.

In the presence of the realization of that which is necessary, all inconsistency of action is destructive. If we know we

should do one thing, and do a different and contrary thing, we set up cross vibratory currents within ourselves. This weakens. Inconsistency as a kind of dishonesty weakens us, and the weaker we get the more we are likely to be deluged by the psychological world about us. But we must first destroy ourselves, if we are to be destroyed.

Men of course, will be killed upon the field of battle, but that does not mean that the poise of wisdom has been interfered with or changed. As Socrates observed before his death, "Death is the least of the accidents of mankind." Our whole civilization has been based upon the fact that it is the greatest. But death is far less important than an unworthy life; far less dangerous to the soul than ignorance; far less painful to the consciousness than stupidity; far less tragic in its results than perfidy; and far more acceptable than unworthy living.

Most of the pain death causes has its root in selfishness. We desire to be happy; therefore, we desire life for those who make us happy. We desire to be comfortable; therefore, we desire those should live who provide for us. We desire associations; therefore, we desire those to live whose company is pleasant to us. And the greatest loss others mean to us is merely the effect of that loss upon ourselves, not upon them.

Poise is the solution of the preservation of our own integrity, even through the mystery of death. And philosophic poise is the preservation of our own integrity against the loss of others. We may try to run away from the emergency of the time, but it will face us again, and again; until we finally accept this war for what it is—an intensive schooling. The human race has

been playing hookey from the school of soul growth for a long time; we are having now to undergo a special session, a painful, difficult interlude, which we must either face, accept, understand, and use, or else we shall not justify the survival of our kind. It is a struggle again for the achievement of wisdom in the face of challenge.

Poise, security, immovable calm in the face of change, the ability to accomplish and recognize experience in everything that happens, to participate in everything that occurs; to realize it, sense it, know it, and still have the wisdom to see through it and to preserve our values straight in the midst of this challenge—that is our great necessity. That is why we have philosophy.

Mystic self-protection is not some magnificent formula, but is merely the protection of understanding; the simple, genuine realization of values, the ability to be quiet in the chaos of our world, to be gently aware of all that happens, to be profoundly sympathetic in the basic sense of the word, without ever descending into maudlin emotionalism; at the same time seeking to see clearly, through that which happens, the absolute wisdom of that which moves through all things, and which is molding all things to its own end. Then to have a sure and complete confidence in this, and a sure and complete desire to cooperate with it, serving it with devotion consecration. If we can get these attitudes, it makes no difference what industries we are working in, what we are doing, or where we are; if we have poise, control, gentleness and serenity, the result will be a common good to all. That is our great defense, the wise man's defense against misfortune and crisis.

(CONDENSATION FROM A PUBLIC LECTURE

Suggested reading: PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY; SELF UNFOLDMENT; HOW TO UNDERSTAND YOUR BIBLE)



● *The post-war world will be one of harsh duties, hard work, and economic sense*

The Price Of Peace

BY CORDELL HULL
Secretary of State

THE conflict now raging throughout the earth is not a war of nation against nation.

It is not a local or regional war or even a series of such wars.

On the side of our enemies, led and driven by the most ambitious, depraved and cruel leaders in history, it is an attempt to conquer and enslave this country and every country.

On our side, the side of the United Nations, it is, for each of us, a life-and-death struggle for the preservation of our freedom, our homes, our very existence.

I

From Berlin and Tokyo the assault on human freedom has spread in ever widening circles. In some cases, the victim nations were lulled to inaction by promises or by protestations of peaceful intention.

Nation after nation learned—too late—that safety against attacks lay only in more effective force; in superior will; in concerted action of all free nations directed toward resisting and defeating the common enemies; in applying the law of self defense and self preservation rather than in relying upon professions of neutrality, which, in the face of the worldwide movement to subjugate all nations and all peoples are as absurd and as suicidal as are such professions on the part of a citizen of a peaceful community attacked by a band of confessed outlaws.

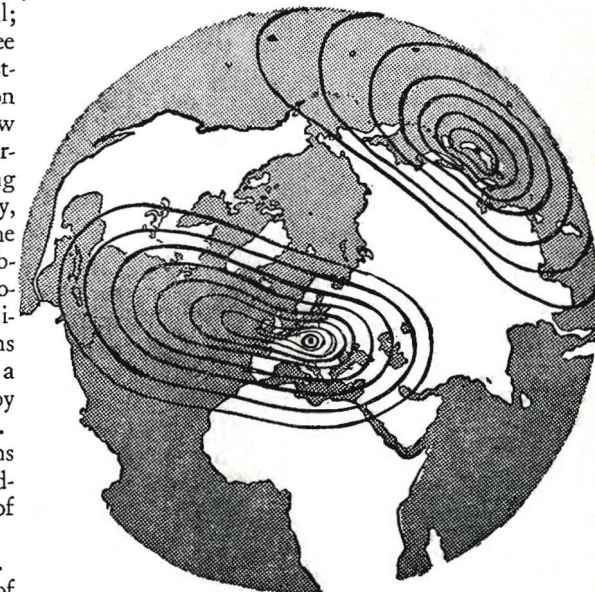
Today 28 United Nations are fighting against the would-be conquerors and enslavers of the human race.

We know what is at stake.
By the barbarian invaders of

today nothing is spared—neither life, nor morals, nor honor, nor virtue, nor pledges, nor the customs, the national institutions, even the religion of any people.

Their aim is to sweep away every vestige of individual and national rights; to substitute, the world over, their unspeakable tyranny for the ways of life developed each for itself by the various nations; to make all mankind subservient to their will; to convert the two billions of the earth's inhabitants into abject victims and tools of their insatiable lust for power and dominion.

We have seen their work in the countries they have invaded—murder of defenseless men, women and children; rape, torture and pillage; terrorization; the black system of hostages; starvation and deprivations that beggar description; the most thorough-going bondage the world has ever seen.



This is the so-called "new order" of Hitler and the Japanese war lords—an order as old as slavery, new only in the calculated thoroughness of its cruelty; in the depth of degradation to which it subjects its victims; in the degree to which it has revived the worst practices of the darkest ages in history.

From time immemorial, attempts at conquest and enslavement have checked and harried the great onward march of men and women toward greater freedom and higher levels of civilized existence.

The methods employed have been the same as those which we witness today.

Yet throughout the ages two lessons have remained unlearned.

The first is that man's innate striving for freedom cannot be extinguished.

The second lesson is that liberty is truly won only when it is guarded by the same watchfulness, the same courage, the same willingness to fight for it which first secured it.

Repeatedly throughout history, free men—having won the fight, having acquired precious rights and privileges which freedom brings—have dropped their guard, relaxed their vigilance, taken their freedom for granted.

They have busied themselves with many things and have not noticed the beginnings of new tyrannies, the rise of new threats to liberty.

They have become so abhorrent of



force and cruelty that they have believed the bully and the gangster could be reformed by reason and justice or be defeated by passive resistance.

And also they have been surprised and unprepared when the attacks have come again.

It is perhaps too much to expect that tyrants will ever learn that man's longing for liberty cannot be destroyed.

Dreams of conquest have their roots in diseased mentality. And that malady may well be ineradicable.

But it is not too much to expect that free men may learn—and never forget—that lack of vigilance is the greatest danger to liberty; that enjoyment of liberty is the fruit of willingness to fight, suffer and die for it; that the right to freedom cannot be divorced from the duty of defending it.

This latest assault on human freedom is, in a profound sense, a searching test for nations and for individuals.

There is no surer way for men and for nations to show themselves unworthy of liberty than, by supine submission and refusal to fight, to render more difficult the task of those who are fighting for the preservation of human freedom—unless it be to align themselves, freely and voluntarily, with the destroyers of liberty.

There is no surer way for men and for nations to show themselves worthy of liberty than to fight for its preservation, in any way that is open to them, against those who would destroy it for all.

In the plans of the new tyrants of the east and of the west, there is no reason or hope for anyone.

If there be some people who believe that they can expect from Hitler or the Japanese war lords greater measure of freedom or of opportunity for freedom than they now possess, they need only look at the firing squads in Poland, Czechoslovakia, Norway, France, Yugoslavia, at the concentration camps in Germany and Austria.

They need only see the degradation of the forced laborers torn from every occupied country.

Never did a plainer duty to fight against these foes devolve upon all

peoples who prize liberty and all who aspire to it.

II

We, Americans, are fighting today because we have been attacked.

We are forced to fight because we ignored the simple but fundamental fact that the price of peace and of the preservation of right and freedom among nations is the acceptance of international responsibilities.

Hitler and the Japanese war lords, by their acts and their official declarations, have made it plain that the purpose of the Japanese is to conquer and dominate virtually half of the world with half of its population, while Hitler's purpose is, first, to conquer continental Europe, and then to seize the British isles, and through control of the British fleet to dominate the seven seas.

Events have demonstrated beyond question that each of the Axis powers was bent on unlimited conquest.

Conclusive proof was given by the international desperadoes themselves through the publication on September 27, 1940, of the tripartite pact.

By that treaty of alliance Germany, Japan and Italy in effect agreed that if any country not then at war with one of them placed obstacles in the way of the program of conquest of any of them, the three would unite in political, military and economic action against that country.

This provision was aimed directly at the United States.

When they made their concerted attack against us the war lords of Japan and Germany must have believed that at the root of our sincere and strong desire for peace lay a lack of will and of capacity to rise in unity of purpose and to pour all our strength and energy into the battle.

They will have final and conclusive answer from our expanding armies, navies and air forces, operating side by side with our valiant Allies and backed by our nationwide industrial power and the courage, the determination and the ingenuity of our people.

In this vast struggle we Americans

stand united with those who, like ourselves, are fighting for the preservation of their freedom; with those who are fighting to regain the freedom of which they have been brutally deprived; with those who are fighting for the opportunity to achieve freedom.

We have always believed—and we believe today—that all peoples, without distinction of race, color or religion, who are prepared and willing to accept the responsibilities of liberty, are entitled to its enjoyment.

We have always sought—and we seek today—to encourage and aid all who aspire to freedom to establish their right to it by preparing themselves to assume its obligations.

III

With victory achieved, our first concern must be for those whose sufferings have been almost beyond human endurance.

When the armies of our enemies are beaten, the people of many countries will be starving and without means of procuring food; homeless and without means of building shelter; their fields scorched; their cattle slaughtered; their tools gone; their factories and mines destroyed; their roads and transportation wrecked.

Unknown millions will be far from their homes—prisoners of war, inmates of concentration camps, forced laborers in alien lands, refugees from battle, from cruelty, from starvation.



Disease and danger of disease will lurk everywhere.

During an intensive period of transition the United Nations must continue to act in the spirit of cooperation which now underlies their war effort—to supplement and make more effective the action of countries individually in re-establishing public order, in providing swift relief, in meeting the manifold problems of readjustment.

Within each nation, liberty under law is an essential requirement of progress.

The spirit of liberty, when deeply imbedded in the minds and hearts of the people, is the most powerful remedy for racial animosities, religious intolerance, ignorance and all the other evils which prevent men from uniting in a brotherhood of truly civilized existence.

It inspires men to acquisition of knowledge and understanding.

It is the only real foundation of political and social stability.

Liberty is more than a matter of political rights, indispensable as those rights are.

In our own country we have learned from bitter experience that to be truly free men must have, as well, economic freedom and economic security — the assurance for all alike of an opportunity to work as free men in the company of free men; to obtain through work the material and spiritual means of life; to advance through the exercise of ability, initiative and enterprise; to make provision against the hazards of human existence.

We know that this is true of mankind everywhere.

We know that in all countries there has been—and there will be increasingly in the future—demand for a forward movement of social justice.

Each of us must be resolved that, once the war is won, this demand shall be met as speedily and as fully as possible.

Twenty-eight United Nations have proclaimed their adherence to a program of principles and purposes by which mankind may advance toward higher standards of national and international conduct.

That program is embodied in the declaration made August 14, 1941, by President Franklin D. Roosevelt and Prime Minister Churchill, now known as the Atlantic Charter.

The pledge of the Atlantic Charter is of a system which will give every nation, large or small, a greater assurance of stable peace, greater opportunity for the realization of its aspirations to freedom and greater facilities for material advancement.

But that pledge implies an obligation for each nation to demonstrate its capacity for stable and progressive government, to fulfill scrupulously its established duties to other nations, to settle its international differences and disputes by none but peaceful methods, and to make its full contribution to the maintenance of enduring peace.

IV

It is plain that some international agency must be created which can—by force, if necessary—keep the peace among nations in the future.

It is plain that one of the institutions which must be established and be given vitality is an international court of justice.

It is equally clear that, in the process of reestablishing international order the United Nations must exercise surveillance over aggressor nations until such time as the latter demonstrate their willingness and ability to live at peace with other nations.

How long such surveillance will need to continue must depend upon the rapidity with which the peoples of Germany, Japan, Italy and their satellites give convincing proof that they have repudiated and abandoned the monstrous philosophy of superior race and conquest by force, and have embraced loyally the basic principles of peaceful processes.

One of the greatest obstacles which in the past have impeded human progress and afforded breeding grounds for dictators has been extreme nationalism.

All will agree that nationalism and its spirit are essential to the healthy and normal political and economic life of a people, but when policies of nationalism

—political, economic, social and moral—are carried to such extremes as to exclude and prevent necessary policies of international cooperation, they become dangerous and deadly.

Nationalism, running riot between the last war and this war, defeated all attempts to carry our indispensable measures of international economic and political action, encouraged and facilitated the rise of dictators and drove the world straight toward the present war.

During this period narrow and shortsighted nationalism found its most virulent expression in the economic field.

It prevented goods and services from flowing in volume at all adequate from nation to nation and thus severely hampered the work of production, distribution and consumption and greatly retarded efforts for social betterment.

No nation can make satisfactory progress when it is deprived, by its own action or that of others, of the immeasurable benefits of international exchange of goods and services.

The Atlantic Charter declares the right of all nations to “access on equal terms to the trade and to the raw materials of the world which are needed for their economic prosperity.”

This is essential if the legitimate and growing demand for the greatest practicable measure of stable employment is to be met, accompanied by rising standards of living.

Equally plain is the need for making national currencies once more freely exchangeable for each other at stable rates of exchange; for a system of financial relations so devised that materials can be produced and ways may be found of moving them where there are markets created by human need; for machinery through which capital may—for the development of the world's resources and for the stabilization of economic activity—move on equitable terms from financially stronger to financially weaker countries.

Building for the future in the economic sphere thus means that each nation must give substance and reality to programs of social and economic progress

by augmenting production and using the greater output for the increase of general welfare; but not permitting it to be diverted or checked by special interests, private or public.

It also means that each nation must play its full part in a system of world relations designed to facilitate the production and movement of goods in response to human needs.

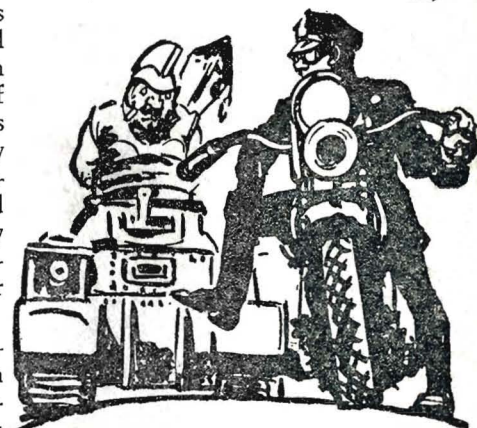
The vision, the resolution, and the skill with which the conditions of peace will be established and developed after the war will be as much a measure of man's capacity for freedom and progress as the fervor and determination which men show in winning the victory.

Without impediment to the fullest prosecution of the war—indeed, for its most effective prosecution—the United Nations should from time to time, as they did in adopting the Atlantic Charter, formulate and proclaim their common views regarding fundamental policies which will chart for mankind a wise course based on enduring spiritual values.

In support of such policies, an informed public opinion must be developed.

This is a task of intensive study, hard thinking, broad vision and leadership—not for governments alone, but for parents and teachers, and clergymen, and all those, within each nation, who provide spiritual, moral and intellectual guidance.

(CONDENSATION OF A RADIO ADDRESS)



Time And The Teacher

IF we believe something it is perfectly normal to want to share our belief with others. We like to feel that whatever knowledge we have accumulated is out working in the world that desperately needs knowledge. But, a baffling and mysterious interval interposes itself between the thing we believe in and the communication of that belief to another person. This is an interval of expression, and it is one thing to have a wealth of knowledge locked within our own mind, it is another thing to have a personality through which that knowledge can be communicated to others. Here begins difficulty in the communication and distribution of knowledge.

Also, the most complete and most real of our convictions often relate to matters not easily expressed in words. We know certain things, but not because we can prove them, not because we can defend them in legal terminology or scientific terminology, but because we are inwardly convinced of them. Ordinarily these convictions have accumulated through the years of living, and as inner convictions have been frequently renovated or revised. Some particular thing is not seen with the same intensity throughout the whole period of our lives; the best and finest of our convictions are of gradual accumulation through years of action, the result of contact with certain influences by which we are brought into forced realization of certain facts—at least to us they are facts. In order for these facts to have equal weight in the life of another, that other person must have passed through similar conditioning, a similar sequence of preparational incidents.



Usually this has not happened, therefore the other person listening to our discussion and discourse of what to us is a vital and world elevating idea, remains untouched, unmoved by either our eloquence or the sincerity in expression of our convictions.

Knowledge becomes confused because it must be released into manifestation through the complicated mechanism of sensory perceptions and reflexes; then it must be absorbed into some other consciousness through these devious channels of sense, assimilated, brought into character as power; elaborate processes these, in which there is a great deal of lost motion. We live surrounded by some of the noblest opinions conceivable to the human mind, and yet we are quite able to prevent ourselves from being affected by these opinions. Not responding to a greater part of world knowledge, we in consequence live on a standard considerably lower than that which is our right.

In our strange chemical and mysterious psychological complexity, it is very difficult for us to profit vicariously from the philosophical attainments of others. Each of us must experience for himself in his own way, each build his own philosophy of life. Through books and by contact with persons we may be helped, be inspired, be given a certain hope or optimism, but the acquirement of knowl-

edge is reduced into ultimates in the personal experience of the individual struggling to orient himself in a world he knows very little about.

The philosophical department of life which has to do with the mystical and religious has some very abstract elements difficult to interpret.

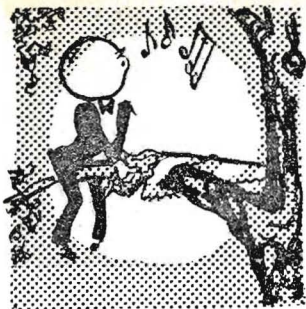
The whole history of mankind testifies that the communication of religious knowledge, without this knowledge being diluted with opinionism and dogmatism, is one of the most difficult of procedures. Our need is definitely or desperately for an adequate spiritual code of life, something that satisfies us, gives us a sense of security, and makes us sufficient to face the problems of our day. The average human being is innately religious. But every day sees an increase in the number of people who cannot accept religion in its orthodox sense—as limitation, as bondage to creeds and dogma, and as a violation of that which is recognized as common sense and the philosophic probability of our time. And so, in an immense number of small creedal groups, small sectarian groups, liberalists, free thinkers, agnostics, are people who are demanding the right to express their own religious conviction. Many are of the opinion that religion must come out of the individual, rather than be imposed upon him by accident of ancestry and background. This is entirely reasonable; but in this attitude are encountered a number of difficult problems.

To presume the individual is capable of creating a religion suitable for himself infers he is capable of rationalizing his life to his universe. It is like affirming that an individual is capable of creating a political system for himself, or an economic system. Merely because man's religious elements are less tangible does not mean the effect is less intense. The average person is not capable of rationalizing his religious life. What he is capable of is, accumulating through contact with others certain religious principles which he says are suitable to him. Out of religious fragments gathered together as a sort of eclecticism, he gains a *potpourri* of beliefs, a mass of separate, isolated fragments of religious thought, and these he can heap together regardless of whether or not they are contradictory in their own nature, because they appeal to his economic viewpoint or political inclination. They, he will usually declare, constitute the body of his religion.



Working with many, it has been my observation that the average person who has accumulated a free religious thought is not living in very close consistency with what he claims to be his own personal religion. He says, "I believe (naming certain things) to be definitely true," and then by every action and impulse lives their opposite. Usually he says he is tired of dogma, and the idea of a universe run by vicarious atonement. He wants to live under a concept of Universal Law, nothing in belief being equal to recognition of cause and effect. "I believe that works, that is my discovery", he says.

Discovery is when we find something out; it has nothing to do with what has been previously known; when we find it, it is discovery, it is a fact . . . like science, which generally announces some discovery about 300 years after its conception by poets and dreamers. "I believe in cause and effect," our man says, and shortly thereafter volunteers the information that he is having awful trouble right now, business conditions do not seem good at all. "Why should something like that happen to me?" he queries. "What have I ever done?" soon he is saying to his friends, "Philosophy has made me what I am today; the one thing that has brought me more comfort than anything else in the world is the law of cause and effect; but I will never be able to understand why this (the thing



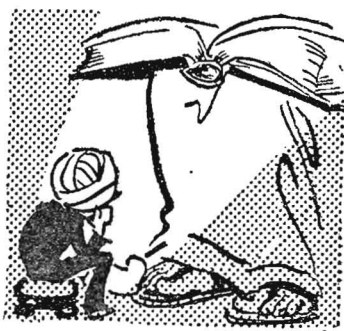
of the moment) had to happen to me."

One of the big problems of life, so far as practical living is concerned, is to get some relation, some gearing between what we claim, and what we do. To accomplish a method of interpreting our conviction into working principles demands a certain training which cannot come and does not come by accident.

For twenty-one years I have given practically all my time in teaching to devising some plan of communicating ideas. The abstractness of the matter itself is one limitation; another is the inadequacy of our modern theory of language for the interpretation of ideas; then there is the seeming impossibility of communicating an idea from one person to another—there are times when it seems as though the entire problem of teaching comes up against a blank wall. The something you want to tell an individual, he wants to hear; you tell him, and he does not get your thought. You tell him again; he doesn't know you have told him. You tell him again. Still he doesn't suspect you have told him. At last, after repeated efforts and a series of devious approaches, the light bursts upon him. He is grateful beyond words. Everything is going to be different. Then he goes out. And pays absolutely no attention to anything he has learned.

It is typical of education in all branches—not necessarily in metaphysics alone—that the listener is convinced that his life is improved, and he does try to apply the thing he has heard. But he is up against this: He listens to philosophy an hour or two a week, and listens to

the demands of life the rest of the time. For a few hours a week he thinks in terms of the abstract, the rest of the time he must live in terms of the concrete. An ideal communicated to him by his teacher must survive the constant impact of a realistic civilization, and in this impact is a subconscious force that tugs at him in a direction opposed to intermittent and brief contacts with the abstract pointing in the opposite direction. His response is to the wheel that squeaks the loudest. Life is constantly upon him, philosophy at best only upon comparatively rare occasions. Lacking an extraordinarily brilliant intellect, exceptionally retentive faculties, and a high degree of discipline, it is difficult for



any man to retain an equilibrium between his inner ideals and the outer world of which he is a part. There must be constant alertness to neutralize the personal, factual experiences, which are recorded by a wide variety of sensory perceptions. These are very real to the person to whom they are occurring, and are more apt to dominate his mind than a few philosophic abstractions he is groping after.

How then can ideals be taught? If we know—as we do—that the human being is susceptible to influence, how can this susceptibility be used for man as well as against him?

We consider first, that susceptibility has been used against him constantly and effectively for thousands of years. We know man has the peculiar retentive faculty of remembering that which is going to hurt him, and to learn from those who have his well-being least at

heart. Now, we ask ourselves four questions: If man can remember, copy, and apply most of the errors of the ages, can perpetuate all the vices since the beginning of time, why not the virtues? Is man peculiarly responsive to error and unresponsive to Reality? Does he more readily respond to selfish impulses, and is it easier to teach him the wrong thing than the right thing? Or has the wrong thing been more attractively presented? In many ways, I think the last is a key to the situation.

It is easy to present error attractively, because error has no principle to be defended. You can promise a man anything as long as you have no intention of fulfilling the promise. If you have no scruples, you can make the error exceedingly attractive during the period of transmission of it as an idea. Later, the individual must live with it, and only then he discovers it is by no means attractive. But by that time, he has lost even the remembrance of where the error came from. The exponent of the error thus escapes punishment.

False beliefs, or doctrine, or even definitely inferior qualities, thus are given attraction in the manner of presentation because no principle is necessary to sustain them. Being themselves peculiarly susceptible to such things as flattery and selfishness, the tyrant, the despot, and the knave make use of these elements in the communication of false beliefs. In religion too, if the religious teacher is merely a charlatan, is merely out to exploit the public, he can promise anything, affirm anything, deny anything. Because the whole matter lies within the sphere or province of religion it is exceedingly difficult to prosecute him, even though he is an obvious fraud. He knows this; he knows that he can immediately run behind a religious smoke-screen and cry out in an agonized voice that he is being persecuted. The dishonest business man is discredited, the dishonest lawyer may be disbarred, and the dishonest doctor forced to discontinue his practice; but the dishonest religious leader is beyond touch. As a sort of sanctified personality, he can exploit

this state of affairs to his own advantage. This is done so often that it has become practically a religious cultist formula.

We should know that the moment any belief promises something for nothing, we are in danger; but for some reason we like that kind of danger. We hope—in spite of our common sense—that there is some way of getting something for nothing, that this is the time perhaps when by some special act of Providence we are going to reap where we have not sown. We are usually in a mood to respond to any system or doctrine that promises us some royal road to happiness, wisdom, or peace. Naturally escapists, recognizing ourselves as exiles in some sphere not truly our own—dreaming always of green pastures regardless of existing world conditions—we seem to be especially susceptible to delusion and imposture in the realm of our spiritual convictions.

It is comparatively easy for the religious impostor to exploit an enthusiastic group of hopeful thinkers, but the sincere teacher must eschew attractive programs of propaganda. He cannot promise something for nothing without mis-stating that which he believes. He cannot assure people of their immediate and blissful transition to Nirvana, because he knows they are not going to get there. He cannot affirm that all people are perfect, because he knows they are not. He cannot meet fraud on its own level of attractiveness. His influence rests in the penetrating faculty of mind, the power of the individual to judge relative merits for himself. He must hold to the conviction that the



thoughtful person will recognize honesty, that the sincerity of his purpose will offset the glamour of false doctrines with which he is forced to compete under world conditions as they are.

In this desperate world struggle there is only one faculty capable of guiding the normal person to the hope of relative security. It is the faculty of discrimination. If we are to discriminate, to sense values, to realize the relationship between cause and effect in our own lives, if we are perfectly willing to face the consequence of action, if we ask no escape, but rather accept life as it is, as a useful, informative and necessary experience, then we are not likely to be easily deceived. But, for one person capable of doing this, there are thousands to whom life is a response to impulse. And to them, religion is a response to emotion. And so it is that the impulse which is most agreeable to the sensory perception draws around it the largest following of adherents, and the more conservative and rational doctrines meet in increasing competition with the absurdities that are passed off as religious convictions.

The one place where the testing comes is in time. Time weeds out imposture. In the refining and eliminating process of time is a constant power to prove or disprove statements. That which is affirmed in time must be demonstrated in time, or else it will be denied by time.

Time is eternally swallowing the charlatan; time is forever bringing to naught that which has no need to endure.

Time is also saving for us certain secrets we do not know.

A hundred or two hundred years from now, looking back upon this day, men shall not remember many of those whom we regard as famous. But people we have never seen or heard of will have arisen from the broad mass of man-



kind of today. Heroes now unhonored will then be the great. We cannot correct all the evils, nor do we need to; it is better for us to recognize there is no hopelessness in our confusion of this hour, for it is under control of a great circumscribing and enclosing force, a power capable of bringing order out of chaos—of grouping of values, of arranging of fact, of releasing Truth—with each generation contributing to the eternal state of man. We can well discount the frenzied process of trying to overthrow all errors one by one, for we accomplish nothing this way; the ages will eliminate the great errors through the blissful means of forgetfulness, and some errors even in our time. It depends upon the magnitude and profundity of an error how long it takes time to blot it out. Extraordinary and complicated mistakes take quite a while to eliminate; some of the more simple errors are almost spontaneously swept away before they have the chance of full fruition. Time works as rapidly as the resistance of the structure which it is attacking will permit. In all things the errors are being brought out by the knowledge of man, released by the time factor.

Since the course of human life is always eternal resistance, plus the overtone of new values, in history, if we consider history philosophically, we can gain useful instruments to protect ourselves from obvious delusions. An obvious delusion, applicable in our own time, is the fatalism with which so many people view present world conditions. By going back over cycles of historical tradition, we see clearly how impossible it is for error to actually conquer the world, or to conquer anything. Error can struggle for a little while upon the stage in its actor's boots; despots rule for a time, tyrants perform and commit their treason for a

time; but none of these things have any great effect upon human motion. In the last 2500 years, time which has been so ruthless to the militarism of conquerors and barbarians has been like a gentle patron to the arts; with a sacred touch it has preserved that which was fine and elevated it to power, reduced despotism to the dust. Time's forgetting is a discriminating power. Contemporaneous man forgets the best and remembers the worst. Time remembers the best and forgets the worst. Time is a very gentle and eternal force. "It is always lifting up the lowly, and casting down the great;" it is forever elevating that which is true, and reducing to a limbo of blissful forgetfulness that which is not true.

Those who study the pageantry of world affairs since the beginning do not rush frantically about because of something time is going to destroy. That which is necessary to man in the immortality of the essentials can never be destroyed by man; it will endure long after the shambles and shatterings of despotisms are forgotten; never has there been a moment in the history of the world when the great values, the real values of life were in danger, when the world was in a truly dangerous condition. What danger there is, lies in our inability to understand the significance of that which is occurring about us. And that is a lesson we wish there were more people capable of teaching. For this is a fundamental, operative fact, and not a platitude; it is something demonstrable, something the ages prove. The perspective needed is to think in terms of great time, rather than terms of little time. This brings me to one of my favorite subjects, a teaching that will defeat man's misunderstanding of time. That teaching is, Rebirth.

Reincarnation is the only answer that negates moral limitations of time to the problems of life. We asso-

ciate time with age, which engenders fear, though human beings internally are always young. We hate time because it seems to be devouring us, and if we look at it the wrong way we can very soon build up a strong case to prove that time is gobbling us up; and we say, what good is it going to do me if five hundred years from now the errors of time will be corrected; my problem is live today, and today wholly, and completely; for today is the only time of which I am certain. And so, clinging desperately to what we know, or what we have, we build a philosophy of life upon the short perspective of our own generation. If such a philosophy of life permits us to hope, it also permits us to accept the dignity of smallness, permits us to be envious of the rich, ambitious for power; and makes us hurry in all matters except in the matter of life itself, which we have no time for.

If on the other hand, we develop our philosophy in a gentle relaxed attitude toward time, in realizing that eternity is not only a part of our existence, but the fulfillment of all things, that everything that Nature has created is eternal, then our philosophy is adequate. Science can find no beginning for life. Forms are ever changing, but the life within them goes on millenium after millenium, eon after eon. Though we may be subject to eternal change, it is not men who are dying, it is old notions that are dying;

it is not men who lie down to everlasting sleep, it is their attitudes, their outgrown convictions, their prejudices, their stupidity, their avarices and their ambitions; these must lie down to sleep. Let us therefore try to recognize in the teaching of reincarnation something that makes up part of that time and flows on, rather than a conception of a part of time standing still; let us think of ourselves as history flowing through the ages. When we think of the Greeks and



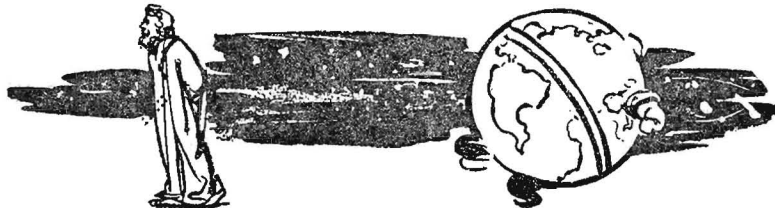
Romans, let us not think of people living two thousand years ago, but as ourselves living two thousand years ago; because we are ever-living beings living through the experiences of ages, living through uncounted eons of time—living long enough to wear out error within ourselves. Here is the solution to our desire for happiness, and our hope and aspiration for perfection—that we *have* enough time to wear out our own mistakes.

When someone causes a great stir here and now, that individual is too much like the people he is working with; they understand him too well. Socrates, addressing a large group of Athenians, received loud applause. With a look of consternation he turned to one of his disciples: "What foolish thing can I have said!—they understand me." To be too popular is a bad thing, because popularity means participation in popular error; for whatever is the prevailing notion is going to bring imminent recognition—and the prevailing notion is one of the first things that time is going to changel. We can see that in our daily life. Today the world is all moving in one mass motion toward something, tomorrow it is swinging off on another angle. So a religious system that is too successful, or a philosophic system that is too overwhelming in its own time, is not likely to be remembered long. The teacher too well recognized has had to compromise something that was very important. If he has his hand wrung too often, or too many slaps on the back, or is too much hail-fellow, he had better retire somewhere and meditate on his philosophy—it is apt to be too much like the ignorance of his own time. It is not because they agree with him that people slap him on the back; it is because he agrees with them. On the same

side with the majority, he is probably committing the same errors the majority commit.

Many a teacher believes firmly, optimistically, and with the full conviction of supreme moral pride, that the world is simply dying for what he wants to tell it, even will die if he does not tell it. He has the conviction very often also that he is the first person who ever found Truth; it did not exist until he came along, and it is going to perish with him. This individual is what Confucius calls compoundly ignorant; he not only knows not, but knows not that he knows not. Frequently in the field of religious teachings we encounter a person who has worked himself up into a lather, who has absolutely taken the whole weight of the world's woe upon his own somewhat anemic shoulders. This attitude can exist naturally only in the presence of a sublime and grand ignorance. An individual who believes the world begins or ends with him or his beliefs, is as nearly illiterate as anyone can be who is capable of reading and writing. The individual with this deific and sublime complex starts out to turn the world over in three easy stages; and of course does not get anywhere.

It is incredible but true, there is no doctrine so stupid that there is not someone else that believes it. This being a lamentable evidence of nature's mysterious working, we have to pick up religious ideas where dropped by such types of egocentric souls and repair, rescue, and restore them to their original dignity. It is one of our duties to gather up and dust off religion; we realize religion does not need to be rescued but at the same time we feel the impulse to dignify that which we regard as noble; we are constantly trying to put it back on the pedestal.



Among serious impediments to progress is the teacher who has a direct wire with God. He does not need to know anything about anything, because he is in an infallible position; God and himself constitute an overwhelming majority. The private-wire-with-God exponent is in direct possession of divine edict, and the divine edict does not need to be explained. It is assumed God knows what he wants, regardless of whether man does or not; so the man who is the personal representative of deity issues ultimatum after ultimatum—for no particularly good reason, and usually about nothing.

There is one thing the philosopher rejoices in, something the Greeks learned after thousands of years of meditation upon the philosophic life, something revealed by the Oracle of Delphi, one of the strangest but truest axioms of religion, in the simple phraseology, "The gods are silent." A Greek philosopher taking this as a text said in substance and effect that the Gods being silent revered silence as a divine attribute, and that men departing from the Gods departed in silence. It is impossible for any human to speak for Truth; he may speak about what he believes of Truth; he may try to teach his most earnest convictions concerning valuable or necessary matters; but he is not speaking for Truth; he is not handling down a divine edict—he is giving out a human conviction.

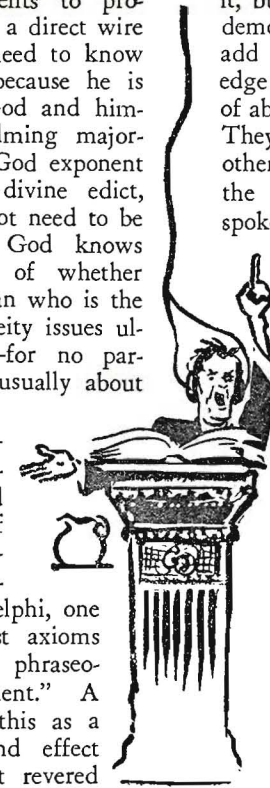
One of the first rules the disciple of the old Schools was taught was, that any connection he might possess with any actual source of spiritual knowledge he was never to reveal. This means, you are not supposed to believe something because some important individual said

it, but because experience in life has demonstrated it. The moment you add a metaphysical source to knowledge you destroy the reasoning power of about ninety per cent of the people. They can combat the opinions of others, but they cannot argue with the Gods, for all that has been spoken for them has really been

spoken about them; the Gods have remained silent. So the legitimate teacher, trying to convey spiritual truths, is confronted again with the problem of trying to keep clear the thing he is trying to do. This calls upon him to demand of those with whom he works that each think out his own life, and apply his philosophy as an individual, and not accept the blanket authority of collective groups. Teaching seems a simple matter, but when confronted with the resistance of public opinion and filled with the enthusiasm for what we be-

lieve, it is difficult not to attempt to use some slight subversive force—upon the theory the end justifies the means. A teacher does not like to see the people he is trying to help slip away, because someone else promises them that which he cannot promise. But, he still must hew to the line; the standard of integrity must apply to the teaching and teacher as well as to the taught. Time sifting out all things sustains that which is a simple declaration of conviction, destroys that which is sustained by false premises and fallacy of viewpoint.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: WORDS TO THE WISE;
HOW TO UNDERSTAND YOUR BIBLE)



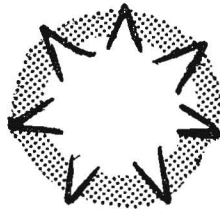
PART TWO

Seven Great Laws That Rule The World

WE would all be better than we are, but we seek vicarious atonements for ourselves and what we do. We are hoping against hope that the universe will reveal to us some magic or some miracle, some spell or formula, by which we can alter the proportions of our values. We are eternally desirous of improvement without effort, and this is an illusion from which we must recover. This is a fallacy that has paralysed the ages, and has kept back the growth of man generation after generation.

The law of cause and effect operates precisely and is unalterable. Either we believe in law, or we do not believe in law. If we believe in laws that can be amended by prayers or rituals we do not believe in Law. If we believe in laws that can be neutralized by affirmations and denials and platitudes, we do not believe in Law. Either these laws are real and just, or they are unreal and nothing.

It has long been the temporal practice of religion to encourage men to accept doctrines of escape mechanism. Most religions teach cause and effect, and then redemption through grace, in the same breath. They teach men that they should be good, and then prove to them that they can be happy otherwise. Such contradiction is philosophically unsound. Such contradiction has given rise to the crisis we have today. It has given us a world in which religion flourishes as institution, and perishes as practice. In contradiction we have had great nominal Christian nations which have never discovered the brotherhood of man.



It has given us a type of religious philosophy which permits the individual to break law with a good hope; to be small in the assurance of forgiveness. This was the argument which the Emperor Julian, the Apostate, hurled against the primitive church. He declared that the keepers of the pagan mysteries taught that only righteous men whose lives were ennobled by understanding and learning and dedicated to right action, were worthy to enter the sanctuary. The old church, he declared, held open the doors to the sinners and the profligate, declaring that a man might achieve forgiveness by embracing a faith—when all wisdom knows that man can only achieve salvation by obeying the Law.

Let us not take the attitude that inflexible law is unkind. Many people coming in contact with the doctrine of law come to the conclusion that these literalities of the ancients are brutal, and that it is simply terrible to think of being forced to do what is right in order to be happy. Certainly some individuality should be allowed in the matter! Shouldn't we be able to sin a little and still remain in the sphere of grace?—just on occasion have an outburst of our own natural enthusiasm? How about the law being flexible enough to bend around our temperaments in a few spots? Unfortunately, when Law was devised, our temperaments did not exist, and in Space our dispositions are of small moment.

Only to the individual himself is his own individuality transcendent. To the

universe, the problem is not one of taste or disposition; it is a problem of realities. Nothing about law is unkind; in fact, those who have discovered the laws of life and live them, have found them the kindest of all things. For these reasons: nothing is truly as kind as justice; nothing is truly as gentle as honesty; nothing is more thoughtful than fact itself.

Inflexible law is more tolerant than men. When one man displeases another, the second man is very apt to do something in his own turn that is unpleasant. Law is of an entirely different fabric. Law never fights back. The reward for deviating from law is a consequence set up in the consciousness of the individual of his guilt of the act. Law never punishes the individual—not universal law. Law continues its way with no thought for men. It neither rewards nor punishes. It simply remains what it has always been—an inflexible principle.

Man striking against a pattern of law rewards and punishes himself according to his conformity or failure to conform. The reward for obedience is to move with law. The reward for disobedience is to be out of harmony with law.

The individual has in his own keeping his own destiny. The law does not, like some angry deity of antiquity, hurl its thunderbolt at the offender. The penalty for disobeying the law is to be out of harmony with it, and no other punishment is necessary. We gradually learn through years and lives to creep back repenting into harmony with the pattern. The pattern goes on unmindful of anything that lives, but man searching for happiness discovers that he attain it only when he finds the pattern and obeys it.

The law of cause and effect causes to emerge from itself a specialized manifestation, which in the Orient is called the Law of Karma. The Law of Karma, or compensation, is cause and effect applied to the moral lives of creatures possessing moral

consciousness. Cause and effect can apply to mountains and oceans and stars, but karma applies particularly and especially to those statutes of right and wrong which exist within the experiences, the lives of human beings.

It is therefore a specialization of a general law.

The principle of karma is summed up in the words of Buddha, that in the sphere of moral values effects follow their causes as the wheels of the cart follow the foot of the oxen.

Among various students of these subjects there is the common term, Cash Karma. Cash Karma is a part of the argot of metaphysics. It is that form of compensation which is immediately apparent to the individual. He says something unkind to his neighbor and as a reward for that action the next time he wishes to borrow his neighbor's egg beater, the neighbor says no.

There is a relationship between these incidents. In the first place, the man did an unfriendly thing. That is cause. The effect is that he does not get the use of an egg beater. Thus, cause and effect follow quickly upon each other.

We go out on a cold night without an overcoat. The next morning we are sniffing. Cause and effect are undeniably and intimately associated.

We look down the barrel of a loaded gun. We pull the trigger. We then spend a number of years building a new personality. Cause and effect have followed each other in a rapid and apparent manner.

We say an unkindly word. The person to whom we speak snaps back with another. That is cause and effect. On

another day we speak an unkindly word, and the person to whom we say it turns around and speaks a kindly one to us. We immediately feel extremely insignificant. We are not only irritated by their self-control but humiliated by our own lack of it. Our day is ruined. Again the wheels of the cart and the



foot of the oxen are close together.

In the course of daily living we can see the Law of karma working about us in innumerable instances. A nation devotes itself to politics and does not take care of its internal structure. It collapses. Cause and effect. An individual burns the candle at both ends and it meets in the middle. Cause and effect. A certain human carefully avoids the implication of self-improvement. He dies in the poorhouse. Cause and effect. Another makes a great fortune, uses it unwisely, loses it, and dies in the poorhouse with the other man. Cause and effect. Everywhere these values are related. There is no escaping them. We all talk as though we believed in them and live as though we didn't.

Some individual sitting in the midst of his own disaster importunes, "Oh, dear God, what have I done to deserve this?" Were the Heavens to speak, the answer might be, "Nothing. That is why it is as it is."

We recognize misfortunes but do not frequently relate them to our own conduct. We are so sure of ourselves that it does not often occur to us that we can make a mistake until after we have made it. Then we search eagerly for some method of escaping its consequences. There is no escape, says Buddha, from the consequences of action. Having performed with impatience we must compensate with patience. Having done gladly that which was wrong, we must be prepared to do soberly that which is right. We are eternally being spanked by an impersonal universe, and our spanking consists of being forced to get along with what we have done.

This is extremely educational, but mostly uncomfortable. When the mistakes made are great, the discomfort approaches the measure of tragedy. Law. And no individual is worthy to think in terms of honest living or feel himself intelligent who is not ready to accept the implications of personal conduct and responsibility for those things done and



those things left undone. While we do many things wrong for which we are punished, we must not forget that some of our most acute disasters result from those things which we have not done right.

In a world ruled by cause and effect therefore let us live a life that is ruled by compensation, or Karma, realizing that we are no exception to the universal pattern, let us recover from the delusion that we are a separate creation, as the theologians would have us believe. We are not a part of nature in the theological sense. We are not apart from anything. We are merely the noblest of animals striving desperately to prove this a firm nobility—and generally having considerable difficulty doing so.

The law of compensation, or karma, demands for its fulfillment another law which emerges sequentially and in the pattern from itself, the law of rebirth.

While some karma is administered immediately and we can perceive its fulfillment, it is obvious and evident to the thoughtful that a large part of life is entirely too complicated for consequences to follow immediately. When we regard all of life as a collective cause, we must regard all of some life as the shortest possible space for its fulfillment and its karmic reaction. We must realize that for the law of cause and effect to operate in human life the Law of Reincarnation is absolutely necessary. We start too many things we cannot finish. We set too many courses in motion, and many of them must run a considerable time before they can bear their fruit and reveal their consequences.

The law of reincarnation declares that the life of man is not the one small experience that we know, but a larger life of which these existences are but days and divisions. Man thus has one life, lived through innumerable lives; one continuity of purpose manifested through an infinitude of fragmentary actions. The reason why many people can see what appears to be injustice in life is because we can see only one

fragment of that life. Some persons seem to be born to sorrow, and we feel that the gods in their various moods have wished an unkindly providence upon them. Were one life to be the token and measure of all things, there would be no proof of universal justice.

We know that human beings come into this world unequally placed socially, racially, and physically. We realize that the rich and the poor, and the great and the small, must be part of some large justice, or there is no justice. Some come into this world equipped for greatness; others are barely capable of attaining mediocrity. Some will realize great artistic and cultural achievements, and some will plod to the end scarcely able to make their daily bread. It appears to our uncertain senses that we can see vice flourish and virtue wane. We see tyrants in high places and honest men brought down. We see about us what appears to be a meaningless confusion of values, and this confusion is the refuge of the materialist. When we declare there is a law in space, he points at his world and says, if there is a law show it to me; show me any justice in this thing and I will agree with you. Now, if we function upon the theory of one life, then justice is not apparent; but if we accept the mechanistic viewpoint that all things merely happen, then we depart from all purpose, and all plan, and deny to man a participation in the order which we can receive in space even if we cannot receive it in the life of the individual. Reincarnation is the natural solution to this problem. It is the answer which great systems of philosophy from Greece to Egypt always advanced as the adequate explanation for the inequalities of life.

In the doctrine of rebirth we have, also, the answer to the question of the destiny of consciousness after death. Surely, I think we will all admit that according to the theological concept our future is very dubious. It is obvious that many of us are too good for inclusion in wholesale damnation, and very few of us are good enough for anything that resembles salvation.

So, somewhere, there must be some middle place between heaven and hell for those who are too good for one and not good enough for the other. The ancients in their wisdom say that the earth is suspended betwixt heaven and hell, and that an individual who has no other place to go can only call this planet home!

Of course, after six score years and ten of rather intricate existence, it is possible that we are a little depressed by earthly environment, and in escapism our minds drift hopefully to thoughts of Abraham's bosom—although if we reflect upon the locality carefully it too seems a bit depressing—but anyhow, we would like to drift off to heaven on flowery beds; we would like something that will bring rest after labor. But, we feel the same thing after the end of a day's work. An individual who has finished eight hours of work does not feel that he wishes to escape work forever. The chances are he has left behind him a number of interesting tasks. What he wants it a little rest in between. Given proper amount of rest, if he has any interest in his work, you cannot keep him from it.

Many an individual considers leaving this life resolved never to return. Fortunately he hasn't the choice. He will return. But he will not return against his will. Having received the perspective which comes from the life cycle, he will choose to return to complete the things which he has begun. We all leave unfinished business behind us. Few of us are like the Druid priests of Britain who borrowed money in one life and gave a receipt to pay it back in the next.



The musician has never finished his music. The thoughtful citizen has never finished any of his thinking.

Those who have become successful have many things yet to do. A man may be a fine artist and a poor linguist. He may be a great mathematician and a poor chemist. He may be a good father but a bad business man. In the course of evolution we must learn to do all things well. And in order to do all things well it is obvious that we must live many times.

There is no need for us to depart to some other sphere for those experiences. Why should we race over to some other part of space when most of the lessons of this place have never been learned? Why should we seek beauty in some subtle sphere while we are still ignorant of most of the beauty that is here? Why should we want new worlds to conquer when we have never even begun to explore this one, let alone conquer it? Why should we demand greater tasks when the present tasks are unfinished? Most of all, why should we consider as odious procedures learning and growing and building and improving and perfecting? Why should we think it terrible to return to this world in order to grow? Growing, and growing naturally, is the most beautiful thing in the world.

Where do we need a heaven more complete than the one that we can build in consciousness while we perfect our faculties in this world? What ecstasy does the musician want more than the harmonies he hears within himself?

The law of reincarnation explains the genius and the moron. It explains to us that inevitable diversity which is part of one's splendid indivisible unity.



It reveals to us the mechanics of our own salvation; how we are growing up through the things we do, and how this growing up is an eternal revelation of values.

The individual who is releasing power through himself is releasing God through what he does. The talents and abilities, for which we find adequate instruments through patient effort, are the attributes of a divine nature coming into power and a manifestation through the development of our own lives.

The doctrine of reincarnation is ideally suited to give man the one standard of ethics that is significant to him. There is the necessity in our daily life and in our world as we face it today to have some basis of ethics.

Today in Europe and in Asia thousands of men and women and children are dying every day. If we believe in materialism, if we believe in death, if we believe in a doctrine of only heaven and hell, if we believe that these souls are either blotted out forever or deprived forever of the experiences of growth, then this war is the supreme injustice not only of man but of nature! It is a denial of the existence of any good anywhere in space! As Buddha said to the Brahmins, "If God cannot prevent evil he is not God, and if he does not prevent evil God is not good." This thing cannot be evil, or else the world is an accident. There must be purpose and plan. There must be reason. Rather than to convict all space of perfidy, it is better to convict ourselves of shortsightedness.

If from reincarnation we realize that we have all lived hundreds of times—and will live hundreds of times



again—that we have all died on the field of battle, we have all slain and been slain, we have all learned the lessons of war and we have learned the lessons of peace, we have all gathered in council together and we have all opposed each other with strategy and tyranny, we have labored side by side in the fields and worked together in the shops, we have vanished in earthquakes and been swallowed up by plagues, we have been the life of the world since the beginning and we will be the life of the world until the end, then from this we will realize that in spite of all our living and dying we are more alive than we ever were, and in spite of all our living and our dying we have never died.

Death is an interlude. Life is an interlude. But experience is achieved through both and is in itself eternal.

Furthermore, by this very doctrine we gain the courage and the incentive to better action. What more noble motive to virtue can there be than the realization that we will live tomorrow the substance of the deeds we performed today?

We do not need to be frightened. We do not need to be terrified by threats of hell-fire, and damnation. What man is good because he fears to be evil and must be frightened into a sense of grace? We do not need to be led toward paradise by the same kind of enchantments which incline small children to keep their faces clean. We do not need to be told all kinds of fairy stories in order that we shall be motivated to honesty. We don't believe those stories any more! But we have lost faith not only in the stories but in honesty. We say there is no proof that right is right; there is no proof that there is adequate reward for integrity; honesty seems to languish; vice seems to flourish. The doctrine of reincarnation is necessary to put these things right.

If we look about us in the world, we can see through this law the working out of our own destinies. We are born the substance of what we have been. We come to finish the things we were doing. We come to take up all tasks

and all purposes and carry them on a little nearer to the great end which we are seeking through eternity. Of all the solutions to the problem of living, there is none more noble than this, none that more appropriately dignifies our universal realization.

The next law of the seven great laws is the Law of Alternation. The law of alternation is present throughout most of our lives. It is present in civilization in the extremes through which cultures pass in the course of ages. You can see life moving like a great pendulum, back and forth, from one extreme to another. An age of great materialism is followed by an age of great asceticism. Economic periods collapse and artistic periods take their place; then arts fail and industries rise again; everywhere like the ebbing and flowing of the sea, like the inhaling and exhaling of the breath, there is alternation of motion in space. Everything is affected by laws of coming and going; day and night, life and death, light and darkness. There are ever the extremes between which human creatures struggle back and forth weaving the web of their own existence. Everywhere are extreme opposites; spirit and matter, life and form, mind and matter, spirit and body. All these opposites, according to the ancient belief, are in the middle of all this polarity and in eternal and incessant motion toward equilibrium. As the Zohar says, "Unbalanced forces perish in the void. Thus did the kings of Edom and the Gods of the ancient world, unbalanced, destroy all of the great purposes of life." Pythagoras, when he spoke of the number two, declared it to be division, and spat upon the ground whenever he mentioned the number. It was the symbol of division; divide and



destroy. Mind is the great example of destructive division; its hemispheres bring one thought in conflict with another; discord and division, with nature eternally trying with the principle of equilibrium to bind up the wounds of division.

The greatest and most fundamental division is the imaginary interval between God and man. Another, almost equally imaginary and quite as profound, is the interval between man and man. Always it seems that *I* am separate from the rest, and my separateness is my undoing.

It was said that Lucifer rebelled against the Lord and the angels of the heavens, against Michael the Archangel, and he was cast from heaven and set up his temple in the abyss. Here in darkness, Lucifer attempted to build the world that should stand against the Lord, against the legions of heaven. Division—discord, destruction.

Therefore, polarity is something which exists as a principle intrinsic to form. It is a law of matter. It is a law which we must respect and discover in all things and which we must meet by the realization of the principle of equilibrium, which is its solution. Socrates speaking of equilibrium says, "For moral conduct in all things, not too much. Halfway between extremes is the middle path, the road that leads away from polarity and towards equilibrium."

The most fantastic of the workings of the law of polarity in the life of man is the mystery of sex. Here we have one human creature divided into two creatures, divided by the strangest and most fantastic process which nature has devised in its internal manifestations. For nearly thirty million years nature has been individualizing and discriminating sexual demarcation. In this process it has built up the secret of generation and the propagation of form. The law of polarity manifesting through generation is an attribute of form. The law of polarity is a law of matter—it is the absolute law of matter. Thus it is that the unity, which is consciousness, is al-

ways struggling against the division, which is matter.

As one ancient philosopher said, "All beings are identical in their spiritual estate, and divided from each other and within each other in their corporeal estate."

This realization should lead us to one great philosophical conception that is of the greatest value in estimating the evolutionary processes at work in our world: Realizing that consciousness is a unified androgynous power, we realize that spiritual energies and mental energies and all of the forms of basic power which are behind the patterns of the world are essential unities, and that the law of sexual polarity is one of the manifestations of reincarnation and karma, and is part of the working out of the law of cause and effect in the sphere of mundane life.

It is therefore the end to the belief of superiority of sexes, the end of the concept of the essential difference between them; and a proof that through the experience of polarities, all life is evolving into the realization of essential unities.

This is important from a practical standpoint. It gives a basis for new estimates of value and it reveals one important principle to our consideration. At our stage of evolution, consciousness is manifesting itself through two polarized attributes; one is intelligence or thought, and the other is emotion or impulse.

We have not yet sufficiently evolved the material part of our bodies so that we may carry the full implication of these two great systems of energy in the body at one time. In some sexual polarities there is the subordination of one or the other, but not the division of one from the other. All creatures contain within themselves the androgynous attributes of the principles from which they are suspended; but with the exception of a few primitive forms of life, all material creatures exist corporeally with one part of their spiritual consciousness subordinated or left in abeyance. This imperfection is the basis of the human emotion of affection, which

is not basically a desire of one person for another but a desire for equilibrium within consciousness—an equilibrium which finds its symbolic fulfillment in association.

As the human race evolves in the future, the sympathetic nervous gangliated system of the body will increase until its structure equals in intensity and power the cerebrospinal nervous system. Man will then have two complete nervous systems, and these two nervous systems with their complete structure of ganglia and plexai will permit the manifestation of the intellectual natures in the same organism.

This is the meaning of the ancient alchemical figure of the two-headed man who is called the king. He is symbolical of the final equilibrium of these two forces within the body of the human being, a process which will require millions of years but which is now going on with the constant increase in the ramifications of the sympathetic nervous ganglia.

Thus, we find polarity operating towards equilibrium. We find the extreme of human conduct disappearing. We find less and less of the strange and different demarcations which represented ancient savage life. We find man taking greater interest in music, art, and culture. We find women taking greater interest in business, economics, industry, and all of the practical concerns of life.

In the doctrine of reincarnation there is an approximate alternation of sexual polarities with rebirth. Thus the human being in the course of evolution experiences growth in the bodies of both sexes, gradually building to the time when he can produce the asexual personality himself. This is part of the great racial evolution that lies off in the distance, but toward which we are inevitably working. Our present appearance will seem as primitive to man a million years from now as the animal, dog, appears to us in our present state of evolution.

The law of polarity is alternately between impulse and thought. It is eter-

nally confronting us with courses of choice, divisions of possibility. It is constantly showing us extremes and tempting us to bind them together. When we are confronted by two opposite opinions, the ignorant solution is to say, this is right, that is wrong. As we get a little disillusioned we say both are wrong. As we get a little beatific, we say they both are right. And finally when we become wise, we say both are one.

Primitive man sees division, a partly civilized man sees a kind of cooperation, but the enlightened man sees identity.

So the law of polarity is a principle operating in nature to force upon us the recognition of equilibrium and the inevitable necessity of concord.

The seventh of the laws to be mentioned is the law of harmony and rhythm. This law has innumerable ramifications, which may be summed up under the heading of the law of cycles.

The law of harmony and rhythm points up the analogies which exist between the various planes of life. The law of harmony and rhythm is based upon the fact that natural motion is perfect beauty.

Natural motion may be the vibration which produces sound; it may be the vibration which produces virtue, or it may be the vibration which produces planets; but universal motion is a mode of energy through stages of accomplishment. According to the ancients, the motion of space is the perfect motion—the motion in which there is absolute harmony, absolute rhythm, and absolute beauty.

Wherever the pattern is normal, it is beautiful. There is nothing beautiful about abnormalcy. There is never anything unbeautiful about normalcy. But we have created an inconsistent sophistication in which we have created artificial standards of what constitutes nobility, symmetry, harmony, and rhythm.

There is nothing more beautiful than the working of the law. The working of the law produces all the virtues of the invisible moral world, and produces all the harmonic patterns of the visible

physical world. Could we but see it, integrity is as magnificent a pattern as a snowflake.

Every universal law is a geometric formula. These formulae are the inevitable blossoms of Plotinus, the flowers of space, the ideals of all that exist.

You hear a great symphonic piece of music. If you could transform that by divine geometry into pattern, you would see all the magnificence of it in form. You would see all the magnificence of it in color. You would perceive the absolute perfection of it as number. You would perceive through it all of the order which is the basis of the world.

Beauty is order. There is no beauty apart from order, and the world itself is the perfect order. The universe itself is the perfect geometrical pattern; a pattern composed of numbers, sound, color, and form. It is the magnificent geometric precision that is absolute beauty because it is absolute harmony; and because of motion by which its parts are kept in eternal vibration, every motion being completely ordered, it therefore is perfect rhythm.

Therefore, the law itself flows as beauty and harmony in its own being, and when left unimpeded and undistorted by artificial values, every energy in space takes on a form of beauty.

Those forms of beauty which we cannot see, we may be able to hear. Those which we cannot even hear we may experience as an inward beauty of the soul. Those that are still beyond, we may only aspire to—as the infinite beauty which is God.

The ancient Plotinus said that the great triadic foundation of the world is "the one, the beautiful, and the good."

When we perceive this, we see Law. The universe is a great seven-pointed star. Its points are its laws, its principles, and all living things abide within the vibrations of this great geometrical pattern; the arts and the sciences, the trades and the crafts, the professions, every part of learning, every mode of thought. Every type of existence has its place in this great star-like pattern whose substance is God and whose body is Law.

In the realization of this, we find a philosophy that is applicable to our present time, workable as the basis of a strength with which we can face this time intelligently. The law is working, and while the law works, all is right with the world.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: THE PHOENIX; PURPOSEFUL
LIVING LECTURES ON ANCIENT PHILOSOPHY)

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An identifying footnote to each article indicates whether it is an original article, a condensation from a Manly Palmer Hall lecture, or an excerpt from his writings. *Suggested Reading* is a guide to his published writings on the same or a related subject. A list of Manly Palmer Hall's published works will be mailed on request.

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